

## Bicyclist Rides 2,000 Miles in 225 Hrs. 61-2 Min

WILL R. BROWN, an amateur bicycle rider who had taken up wheeling to escape consumption, with which he was threatened, has just finished the remarkable feat of riding twenty successive "centuries."

He rode 225 hours 61 1/2 minutes, and after riding 1,800 miles did not exert himself. There were no records on the course beyond 1,500 miles, and the incentive for fast work to the finish was lacking. His trainers compute that his time for the entire distance traveled is more than twelve hours better than any previously made on the road. His time by centuries follows:

| Miles. | Hours. | Min. | Miles. | Hours. | Min.   |
|--------|--------|------|--------|--------|--------|
| 100    | 5      | 31   | 1,100  | 106    | 59     |
| 200    | 12     | 37   | 1,200  | 118    | 37     |
| 300    | 22     | 48   | 1,300  | 130    | 55     |
| 400    | 31     | 18   | 1,400  | 147    | 52     |
| 500    | 39     | 10   | 1,500  | 162    | 24     |
| 600    | 51     | 11   | 1,600  | 180    | 12     |
| 700    | 59     | 40   | 1,700  | 190    | 34     |
| 800    | 72     | 45   | 1,800  | 199    | 06     |
| 900    | 84     | 20   | 1,900  | 212    | 01     |
| 1,000  | 96     | 55   | 2,000  | 225    | 06 1/2 |

The feat is interesting on the one hand as an illustration of what the human body is capable of, and on the other as showing what the modern bicycle can do. It is inconceivable that any man could have accomplished such a feat with the wheels of ten or even five years ago. The machine used in this case was a 1900 chainless, and it went through the long trip, often in mud and rain, at other times in dust and heat, without an accident. A machine that can stand up under the strain of such excessively hard riding for 225 hours is obviously a good one, and shows what modern bicycle construction is capable of.—June "Iron Age."

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HOTEL STREET.

## CAN CRIMPS BE SAVED?

Lewis and Turk's Souls Wanted.

EVANGELIST'S ADDRESS

McComb Talked to Sailors on the Sin of Shanghaiing Last Night.

J. Leslie McComb, evangelist, friend of sailors and the sworn enemy of the crimps, held spell-bound a hundred or more burly, muscular followers of the sea by his fiery eloquence at the Joyful News Mission, corner of King and Nuanu streets, last evening.

Every seat in the well-lighted, well-ventilated little hall was taken, seamen and citizens clustered round the doorway, too. With unswerving attention each man hung upon the thundering words of the impassioned speaker. The words told. The sailors grew excited. They were enthusiastic and when the tall Scotsman waved his arms at the end of a particular burning burst of oratory and shouted, "Those who want to see the crimps driven out of town, throw up your hands!" every right hand in the room was raised high and further words on the part of the speaker were drowned in tumultuous applause.

It had been previously announced that Mr. McComb would address the meeting with particular reference to crimps, and sailors flocked to the hall with a look of expectation on their faces and expecting to hear Lewis and Turk's names mentioned specifically.

McComb says that he has absolutely nothing against Lewis and Turk personally, but that the reason of his fight from the platform against the crimps is that he is engaged in religious work among the sailors, and that the sailors have come to him from time to time as their adviser in their troubles on the waterfront.

They were certainly a respectable-looking class of seamen present at the meeting, and they appeared really anxious to be informed on the subject and glad to find a friend in one whom they seem to repose great confidence in and who apparently is well informed on the matter of which he speaks.

Prayers, readings from the Bible and songs of praise preceded the address of the evening. Before McComb began on his text he said, looking directly at several friends of the crimps who were sitting close to the platform: "I may say some things before I get through which will make some of you feel pretty uncomfortable. That cannot be helped, however. We are in this fight to stay and will not cease our efforts to do away with the nefarious traffic in human flesh until the awful business is put an end to."

Taking for his text the 9th, 10th and 11th verses of the 4th chapter of Genesis, the story of the murder of Abel, and dwelling on the words, "Am I my brother's keeper?" the speaker said in part: "We have here the story of the first murder. Cain steps his hands in the blood of his brother and when the Lord inquires for Abel, Cain answers, 'I know not; am I my brother's keeper?' Cain was foolish enough to believe that he could hide his crime from the eyes of God, but he is soon undeceived when the Lord says unto him, 'What hast thou done?' And Cain stands convicted, a trembling wretch doomed to perpetual banishment from the presence of the Lord."

"I think that we can draw some striking lessons from this recital in relation to our subject in consideration this evening."

"As you are aware, the respectable press of this city has for several months been carrying on a crusade against the crimps, so-called men who engage in the inhuman trade of practically buying and selling their fellow-men. You all know the fellows I refer to, yet I will repeat to you their names. They are Turk and Lewis. I know whereof I speak and I will speak in the plainest Anglo-Saxon, so that all may understand. I am now referring directly to Turk and Lewis and their villainous gang of crimps who infest the waterfront of this beautiful city. And I give notice here and now that we shall never rest until, with the aid of an outraged public sentiment and a fearless press, this mob are compelled to seek out fields and fresh pastures. The wicked flee when no man pursueth, but they make much better time when somebody is after them, and we propose to follow them until their occupation is gone."

"Am I my brother's keeper?" ask the sleek and well-dressed who fetter on the blood of their fellows and with looks of injured innocence and pious resignation, they will answer in dulcet tones, 'Oh, yes; for once they get in our clutches they never escape till we have consigned them safely to the forecastle of some deep-water hell.'

"The crimps are the meanest and most pitiless curs that ever walked the face of the earth. I would not let their shadows ever fall upon me. You men

must organize against them. You must stand up and show a solid and fearless front. What have you to fear from the crimps? What have you to fear from Turk and Lewis and their gang while you are sober men?"

"Ah! that is where you fail; that is where you permit yourselves to be shanghaied and ruthlessly dumped into the dark and dingy forecastle of some floating hell, perhaps. Let not a drop of the vile whisky tendered by the crimps burn your throat. For if you do your reason and your manhood and self-respect will be stolen from you and you will be worse than slaves in the merciless, mercenary hands of Turk and Lewis, and their fellows."

"It is terrible to conceive of such a thing in this enlightened age as the handling of men like cattle, the making of them drunk and putting them aboard ship against their will. But it is done here in Honolulu and with the help of God it shall be stopped. These men must be held up to scorn; the sailors have friends here; they have their champions and their interests will be well looked after."

It will not be long that Lewis and Turk will eat the bread bought with blood-money. It is strange that they have not choked on it before this."

McComb then spoke earnestly concerning the power of salvation and said that Turk and Lewis could even be saved provided they would forsake their sins.

"What a glorious sight it would be," cried the young evangelist, "to see Turk and Lewis standing on the street corners preaching the Gospel and safe on the road to Heaven."

The speaker said from the platform that his life had been threatened but that he was not afraid; that, being in the right, he was consequently clothed in might. He shook hands with each man as he passed out of the hall and invited them all to come again. Many prominent citizens were present besides sailors. Seamen gathered in little groups outside the building and discussed the speaker and his words. "Guess he'd better watch out," said one, "or else he'll get done up some dark night like that chap Erdale, and I'd hate to see him licked, 'cause he's a plucky guy."—certainly knows how to sling fine words."

"Yes," said his comrade, "he's considerable of a Gospel-sharp and a gent, too, and I've kind of froze to him."

Harry Hight is one of the shining lights in the Joyful News Mission, a special work consisting in circulating around the waterfront and inviting the sailors to come to the meetings. He is McComb's runner, as the crimps would express it.

## CONCERT AT WAIALUA.

Sixty Dollars Raised For the Benefit of the Kekipi Church.

A concert given at Waialua on Saturday evening for the benefit of the Kekipi church to be erected there, was a successful one, financially and musically, \$60 being realized from the sale of tickets. The program was an excellent one in which Honolulu talent participated in the musical numbers which were heartily applauded. Col. Curtis Iaukea and his daughter rendered valuable assistance to the committee in charge of the entertainment. The church to be established in Waialua is a branch of that started by the Rev. Kekipi of this city. They believe in faith and cure and that every thing one does is inspired by God. The program was as follows:

PART I.  
Opening Chorus—"E Na'i wale no Oukou" Kawaiiani Club.

Trio—"Ka Owe nehe a ke Kai" W. J. Coelho, S. K. Kamakaka, H. P. Keaweama.

Piano Solo—"Mazurka—"Caprice" Krouse.

Duet—"Just as the Sun Went Down" Miss Lorna Iaukea.

Solo—"Because" Alice Kekipi, H. P. Keaweama.

Col. C. F. Iaukea.

Trio—"Na Liko Lehua i Haleiwa" W. J. Coelho, S. K. Kamakaka, H. P. Keaweama.

INTERMISSION.

PART II.  
Solo and Chorus—"Silver Threads Among the Gold" Kawaiiani Club.

Solo and Chorus—"I Waialua ka Po ana a ke Kai" Kawaiiani Club.

Duet—"When We Two are Maying" Miss and Mr. Iaukea.

Trio—"Kapilina" W. J. Coelho, S. K. Kamakaka, H. P. Keaweama.

Cornet Solo—"Hanoano Launa Ole" (with variation) S. K. Kamakaka.

Solo and Chorus—"Ehukai o Puaena" Haleiwa Club.

Trio—"Lei Poni Mo" W. J. Coelho, S. K. Kamakaka, H. P. Keaweama.

Solo and Chorus—"He mea Ono na Olelo Olululi" Kawaiiani Club.

"Hawaii Pono."

Fort Street Spring.

Fort street pedestrians have wondered at a supply of water oozing up between the rails of the Tramways Company opposite Ehlers' store. For two or three days a spring of water has bubbled at that point and as a result the street between the Boston building and King street has become a quagmire nuisance. Evidently a main has burst and is in need of immediate repair.

Go where you will, the best saloons sell Jesse Moore Whiskey.

## CUSTOM IS LAW AS TO VEHICLES ON THE DRIVEWAY ABOUT EMMA SQUARE SAY POLICE

A bicyclist who entered the driveway about Emma Square from the mauka side while the concert was in progress Saturday afternoon was stopped by Officer Ferreira who told the man that all vehicles must enter the driveway by the mauka entrance. Considerable parleying ensued as to the right of the officer to prevent the bicyclist, who lives on the mauka portion of the drive, from making use of the driveway as he wished.

It resulted in the bicyclist going to the police station of his own accord to see High Sheriff Brown. The latter told him the officer was correct in refusing to allow him to use the entrance mentioned. Later on a friend of the bicyclist wheeled in at the tabu entrance just to "try" the officer and was promptly stopped. The young fellow admitted it was his intention to make a test of the officer's instructions but denied his right to stop him. There may be no set police regulation in regard to the use of the driveway about the public square, but there is a time-honored custom observed by residents generally to drive but one way about the square while concerts are in progress.

Public safety demands that such a custom be adhered to. Even if vehicles were allowed to go in at each opening, driving always to the right, a jam would ensue and accidents result. The keepers of the park keep the roadway and park clean and custom has made a rule for the conduct of vehicles on the driveway which has worked to the best advantage during the many years the concerts have been given.

During the time the park is not used for band concerts little attention is given to the manner in which the roadway is entered, as there is then no jam of vehicles and no probable accidents to be avoided.

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## 1900 MODELS STEARNS BICYCLES

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|--------------------------|------|
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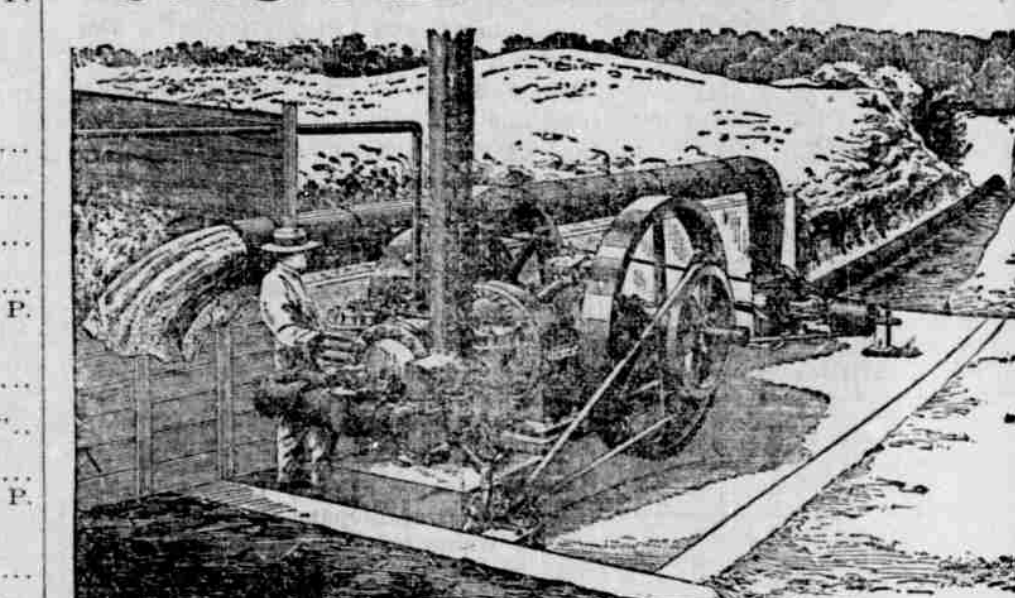
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